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Some persons perhaps may suppose that they have discovered in it a statue of Atys, who was beloved by Cybele, and afterwards changed by her into a pine, according to Ovid :

Et succincta comas hirsutoque vertice pinus  
Grata deum matri, siquidem Cybelius Atys  
Exiit hac hominem truncoque induruit illo. METAM. L. X.

Though it is not certain that the Bagpipes were used in the festivals and sacrifices of Cybele yet it may be deduced from the recital which Apuleius makes of the College of priests of the Mother of the Gods. These went through the streets of the city and towns, *Cymbalis et Crotulis personantes Deamque Syriam circumferentes*, "playing on cymbals and Castanets and carrying about the Syrian Goddesses—hence it may be conjectured that among the players of the above-mentioned instruments, were bagpipers also, as their instruments correspond so well with others of a noisy kind. Moreover Apuleius says, that having been conducted to the dwelling of these priests, he there saw *quidam juvenis satis corpulentus et Choraule doctissimus*—"a young man somewhat corpulent and a very skilful *Choraulas*;" whence I infer that the Bagpipers were among the priests of Cybele, because, as has been observed above, *Choraulas* is a name given by Hyginus to the *Pylhaules*, who are the same as our bagpipers. It might therefore be asserted with some probability that some worshipper of the great Mother Cybele had made this statue to represent the Shepherd Atys, in the act of sounding an instrument usually employed in her festivals. I shall not however deny that the dress of Atys in antient monuments is very different from this.

This Shepherd of ours may also by some be supposed to be a Paris, who, as is notorious to every one, though a son of Priam the last king of Troy, was brought up by Shepherds on Mount Ida and led a country life until he went to Greece on his famous expedition. And in fact the Phrygian Cap, which is to be seen on the head of this Shepherd, and the pastoral instrument he holds in his hands, furnish some probable argu-

ments for such a supposition, but I will not venture to assert any thing positively concerning it.

It may also be said that it represents a Bacchanal, as the Bagpipes were an appendage to the equipage of Bacchus; but no emblem or attribute of a Bacchanal is to be seen on our Statue. I therefore think that such feeble conjectures should be neglected, and that we shall come nearer the truth, by supposing simply as I have already said, that it is intended to represent some deceased Bagpiper celebrated among the Shepherds, whose effigy had been made for his remembrance by his friends and relations.

That it represents a Shepherd cannot be doubted, as his garments are similar in every respect to those of the Shepherds engraven on the Gems in the Florentine Museum, and to the labourers, who are to be seen in many Bass-reliefs mentioned by P. Montfaucon. The wind instrument he holds in his hand, by us proved to be rustic, serves to mark this very strongly.

To this may be added in the last place, that it was the custom among the antients to commemorate both by statues and inscriptions, the celebrated players on any musical instrument, as is attested by numerous monuments and inscriptions, where many players on the flute and trumpet are named and represented, as may be seen in Bartolinus, Boissard, and in the works of Gruterus and Muratori.

*To the Editor of the Belfast Magazine.*

SIR,

THE following article is taken from the Appendix to Martin's History of Thetford. It is copied from an original record in that borough, when John le Forrester was mayor, in the 10th year of Edward 3d. A. D. 1336. It is so far curious, as it exhibits an authentic account of the value of many articles at that time; being a bill inserted in the town book, of the expenses attending the sending of two light-horsemen from Thetford, to the army which was to march against the Scots that year:

To two men chosen to go into  
the army against Scotland .£1 0 0  
For cloth, and to the taylor

for making it into two gowns	0	6	11
For two pair of gloves, and a stick or staff	0	6	2
For two horses	1	11	0 $\frac{1}{2}$
For shoeing these horses	0	0	4
For two pair of boots	0	2	8
Paid a lad for going with the mayor to Lynn, to take care of the horses*	0	0	3
For a boy for carrying a letter to Lynn	0	0	4
Expenses for the horses of the two for four days before they departed	0	1	0

\* The distance between Thetford and Lynn is about thirty-three miles. M.

#### For the Belfast Monthly Magazine.

#### ACCOUNT OF THE ROYAL COLLEGE OF ST. PATRICK, AT MAYNOOTH, NEAR DUBLIN.

From Lond. M. Mag.

THE idea of a seminary for the education of Roman Catholics in Ireland was first started under the short but popular administration of Lord Fitzwilliam, in 1795. The act, however, for endowing such an institution did not pass, till Earl Camden had succeeded to the vice-royalty. Before that period the Catholic colleges on the Continent were frequented by the Irish, both clergy and laity, for the purposes of education; and an Irish Catholic never considered himself more at home than when abroad. In every country in Europe was he caressed and encouraged. To every country but his own, were his talents acceptable. In the career of science or of military honours, he met with no obstacle, but at home. There was he an alien indeed: there was he treated as an enemy to God, and to his king. This system, persevered in for hundreds of years in vain, ought at least to convince the world that those who remained Catholics were sincerely so; and upright sincere men are never to be despised because they are mistaken. To think that they would be better Christians, or better subjects, by being deprived of a regular education was too absurd. To assert, that in this uncivilized state they would be less bigotted to their own principles, and more open to conviction or conversion to Protestantism, would be doing little honour to the Protestant religion, and less credit to the penetration of Protestants. Experience has completely belied that assertion,

if ever it had been made. So that there remained nothing now to be done but to give both clergy and laity as good an education as possible.

A people so zealous, and at the same time so numerous, required a numerous clergy. We have no documents before us for ascertaining the number of the regulars educated on the Continent. We learn, however, that there are still friars of various religious orders in Ireland, such as Franciscans, Dominicans, Carmelites, Augustins, &c. &c. who all had their convents abroad, or free access to the convents of other nations. The two first had very numerous houses in Louvain: Prague had an Irish convent of one hundred Friars. Lisbon and Rome, Lorraine and Flanders had others: in short, in almost every Catholic seat of learning there were Irish Friars! It would appear their number far exceeded that of the secular clergy. They are now dying off, and if there be no extraordinary supply of well instructed successors, their loss will be severely felt by the Catholic congregations that are under their charge.

Of the secular clergy, \* or clergy properly so called, brought up on the Continent, the following is the statement of Dr. Dunn laid before the House of Commons. Scholars.

In Paris, Coll. des Lombards	100
Ditto, Community rue Cheval Vert	80
Nantz	86
Bordeaux	40
Douay	30
Toulouse	10
Lisle	8

Total in France 348

\* The secular clergy are so called from *seculum*, the world: because from their duties they are obliged to intermix with the world. The bishop is the only superior of all the secular clergy in his diocese. They are not bound by the vow of poverty, nor do they live in communities. The regular clergy, so called from *regula*, a rule, are bound by their vows to poverty, chastity, and obedience. Where the laws of the country permit it, they live in communities, and have superiors of their own, generally chosen by themselves, and often exempt from the jurisdiction of the bishop, except in pastoral functions. They are also called *religious orders*, and of them there is a great variety.